remnant on earth, is informed that Jerusalem is to be inhabited as a town without walls "for the multitude of men and cattle therein". Jehovah's woman, which is Zion, now having travailed, must bring forth her children, "the remnant of her seed," and thus increase the number in God's organization. (Isa. 66:8; Rev. 12:17; Mic. 5:3) The command is given to "enlarge the place of thy tent", for "thy seed shall inherit the [nations]". (Isa. 54:2, 3) The prophecy applies to the time after the kingdom had been born, and now the city shall be brought under the rulership of the great Prince of Peace. This information, which began to be appreciated by some in 1924, was of real comfort and prepared them for greater things that followed, particularly participation in the work for the vindication of Jehovah's name. "Towns without walls" does not mean that God's organization is to be without protection, but that Jehovah is her protection. (Zech. 2:5) "Men," as used in verse four, must exclude all unclean ones. (Isa. 52:1) That means that those in the covenant with Jehovah, and who had responded to the call for the kingdom, and were at this time on the "highway", are small in number; but in God's due time all spirit-begotten ones must come over the "highway" and into God's organization, hence the prophecy must refer to and include those of the "great multitude" class. (Rev. 7:9-14) When these are brought in it will constitute a multitude in God's organization which no man can number. The multitude of cattle' represents the wealth of God's organization. God made cattle and creeping things and gave man dominion over the same; hence the word "cattle" of Jerusalem seems to figuratively represent those who are ultimately brought into Jehovah's organization on earth and who are under the "Anointed One", such as the "sheep" class described by Christ Jesus. (Matt. 25:31-40) In due time these must come over the "highway" and come into God's organization. All things of the earth which receive life will be put under Jehovah's anointed "man", Christ Jesus. (Ps. 8:4-7) The picture here is of the great increase of God's organization. Man who is favored by being given a knowledge of truth and who refuses to heed the same is 'like the beast that perisheth'. (Ps. 49:12, 20) Such men have no preeminence above the beast. (Eccl. 3:18, 19) "The multitude of . . . cattle" may well picture those who are 'marked in the forehead' by the anointed class, and who are brought through the "tribulation", and who are designated as 'the Jonadab class', and who later come over the "highway", which class is also described as 'the millions now living who will never die'. Such will be the spared ones described by the prophet. (Ezek. 9:4; 14:13, 17, 19, 21; Isa. 49:20, 21) These must be marked by the 'man in linen, with the writer's inkhorn by his side'. These prophecies, being understood, therefore have brought consolation to Jehovah's anointed, because they inform them that there is a big work to be done, which they are privileged to have a part in if they are faithful, and that this work shall result in the vindication of Jehovah's name. All who come over the "highway", as above mentioned, must be informed before Armageddon, and this work Jehovah has committed to his anointed remnant, giving them the privilege to carry the "fruits" of his kingdom and bear them to others that they might know that he is the Almighty God. This work in the field of Jehovah is a blessed thing and is accompanied with peace and joy.

5 This prophetic vision of Zechariah discloses that God's temple or sanctuary will be built and cleansed and that Jehovah himself will be in the midst of and over and above all of his holy organization. Hence Jehovah is the complete protection thereof. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." (Zech. 2:5) Jehovah's remnant on the earth will not be relying on protection such as is furnished by detectives, policemen, armies and navies, but will rely for their protection upon the Lord, who is their real wall and strength. He is a wall of complete protection to those inside of his organization, and a wall of destructive fire to those on the outside and in opposition. Anyone who tries to go into God's organization in any other way than by the "gate" or "door", Christ Jesus, finds that he is attempting the impossible thing. He cannot scale the wall. (John 10:1-9) To the enemy "our God is a consuming fire". (Heb. 12:29) To His organization Jehovah is full protection: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." (Ps. 125:2) This prophecy applies particularly at the present time and discloses that Jehovah will give all the needed protection to his people to whom he has given his name, and therefore to them his name is a strong tower or fortress.—Prov. 18:10, *A.R.V.*

6 The glory of the entire organization is Jehovah himself: "I . . . will be the glory in the midst of her." It is Jehovah's palace that is being builded, and he is the light and the glory thereof. This prophecy discloses that Jehovah's temple must be built and that he will dwell in his holy temple, in the midst of his organization. There will be no glory therein of creatures, such as leaders or elected elders or the 'more holy than thou' character developers. Nor will there be any praise, honor and glory therein given to men, whether these men have lived in the past or live in the present. Jehovah is to be given all the glory for the truth and the work accomplished by it. The glory of God's anointed people will be in the name and power of Jehovah. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. 21:23) "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) "Arise, shine; for thy light is come, and the glory of the Lord

is risen upon thee." (Isa. 60:1) "The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory." (Ps. 29:9) The reason for this is stated in Ezekiel's prophecy.—Ezek. 43:2, 4; *Vindication,* Book Three, page 244.

7 The land of Babylon lay to the north of the land of Palestine inhabited by the Jews and is called "the land of the north". (Jer. 25:9) Babylon is symbolic of Satan's organization, particularly of "Christendom"; and all who will be prepared for the battle of the great day of God Almighty and be on God's side must abandon the Devil's organization. In harmony with this the prophecy of Zechariah says: "Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord." (Zech. 2:6) Ever since the general convention of God's people in 1919 the cry has gone forth continually: "Come out of her, my people." (Rev. 18:4) After learning that Satan had been cast out of heaven, and after discerning his organization, God's anointed people have been more persistent than ever in crying out against that wicked organization and warning the people to take their stand outside of it and against it and on Jehovah's side. The persecutions that were inflicted upon God's people during the World War, particularly by the Anglo-American empire system of "Christendom", Jehovah has turned to his own honor by increasing and intensifying the witness work done throughout the world. This is emphasized by Zechariah's prophecy: "I have spread you abroad as the four winds of the heaven, saith the Lord." Jehovah has provided the ways and means and has sent his witnesses into all nations of "Christendom", and in the spring of 1933 a united witness work was given in seventy-eight different nations of the earth. The preparation of the people for the great battle of Armageddon progresses.

8 When the Israelites returned from Babylon to Jerusalem they went back, not for a selfish purpose, but went up "to build the house of the Lord which is in Jerusalem". (Ezra 1:5) When Zechariah received the vision and began to prophesy more than eighteen years had passed since Babylon had been overthrown; and yet he prophesied saying: "Ho! Zion, deliver thyself, thou that dwellest with the daughter of Babylon." (Zech. 2:7, *Roth.*) "To Zion escape, thou inhabitress of Babel." (*Roth.*, margin) The gathering of the remnant to Zion, God's organization, is not for rest and idleness, but to be prepared for work and to do the work of bearing testimony of Jehovah, and continuing this up to the time of Armageddon. God's anointed people, therefore, must be completely separate and distinct from Satan's organization. The gathering of the remnant of Zion began after Satan's organization was cast out of heaven, and after that the cry speaks of Babylon as being still in existence, showing that the cry, in fulfilment of the prophecy, must go forth at the present time and before the battle of Armageddon. It is therefore the present work of the remnant; hence we behold the prophecy in course of fulfilment preparatory for the great day of God Almighty.

9 Christ Jesus is the vindicator of Jehovah's name, and God has sent him to the nations, particularly to "Christendom", which has persecuted the anointed ones. "For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye." (Zech. 2:8) *Rotherham* renders this text: "For his own honour hath [Jehovah] sent me unto the nations that are spoiling you." The Anglo-American imperialism constitutes the nations where the major portion of the persecution of Jehovah's witnesses takes place, and it is among that people that "the testimony of Jesus Christ" must be delivered, and this is done for the honor of Jehovah's name. Christ Jesus leads the "servant" class, causing them to go about the land and deliver the testimony of Jehovah, which is committed unto Christ Jesus and by him to the remnant. (Rev. 12:17) This is preparatory work for the great war, because Jehovah will have the testimony delivered before he engages in the fight. It is the honor of Jehovah's name that is involved, and that is the reason the testimony must be given. "Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went." —Ezek. 36:22; Ps. 115:1, 2; Isa. 66:18, 19.

10 The authoritative words of Jesus are that he would send forth his angels and gather out all that offend and all workers of iniquity. (Matt. 13:41) This is work of cleansing the sanctuary that the approved ones may be prepared to do the work of Jehovah and give full attention to the kingdom interests. This being done, the approved ones constitute the remnant, which are specially dear to the Lord and tenderly loved by him; hence Jehovah by his prophet speaks of these as "the apple of his eye". The eyes of Jehovah watch over the remnant, and to commit an offense against them is to commit offense against the eyes of Jehovah God. Those who serve Jehovah faithfully he will protect and will prepare them for the war. "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me." (Ps. 101:6) With confidence the remnant pray: "Keep me as the apple of the eye; hide me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies who compass me about." (Ps. 17:8, 9) Those who maintain their integrity toward God he will keep.—Deut. 32:10.

11 Jehovah constantly bestows his loving-kindness upon his faithful witnesses, and to them that loving-

kindness is great consolation. While the Lord comforts his own people he informs them that he will turn the tables on Satan's organization, and particularly on that part of the organization of earth that persecutes the faithful remnant. "For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me." (Zech. 2:9) Other translations of this text read: "For, behold, I will shake mine hand over them." (*E.R.V.*) "For behold me! brandishing my hand over them, and they shall become a spoil unto their own slaves, and ye [hypocritical 'Christendom'] shall know that Jehovah of hosts hath sent me." (*Roth.*) This prophecy shows that it is the judgment of Jehovah against the persecutors of his people executed against them because they have thus dishonored Jehovah's name. During the World War the Anglo-American imperialistic system, which is "Christendom", spoiled Jehovah's witnesses and killed the Elijah work. Now Jehovah says: "Behold me! brandishing my hand over them." This is his hand of judgment that will destroy them. (Deut. 32:41) Jehovah has sent his witnesses to bear his testimony before "Christendom" and to thus 'serve them', and in turn "Christendom" has maltreated Jehovah's witnesses, which is an insult to the Lord. Therefore the Lord directs his servants, saying concerning the enemy: "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double." (Rev. 18:6) The people of Satan's organization, particularly the ruling class of "Christendom", namely, the shepherds and the principal of the flocks, shall know that Jehovah of hosts has sent his witnesses to them. God will make known to these hypocrites that he sent his Judge and Messenger to the temple in 1918 and that since that time he has been causing his humble and faithful representatives on earth to bring the truth to the rulers of the world, and that they have spurned the truth and now shall receive their just punishment. It is displeasing to Jehovah to have the praises of men sung in connection with such work; hence he commands that his people shall sing forth God's praises: "Sing unto the Lord; for he hath done excellent things: this is known [make known] in all the earth." (Isa. 12:5) The universal organization of Jehovah is mentioned under the symbol of a woman called Zion, which gives birth to his kingdom or capital organization. This includes those of the remnant on earth who maintain their integrity to the end. The kingdom organization is therefore properly called the "daughter of Zion". Those of the capital organization are told to sing forth the praises of Jehovah for the excellent things which he has done. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord." (Zech. 2:10) The kingdom was born in 1914, and the birth of the children of Zion began in 1918, when judgment began at the house of God. All who have been thus born and who continue faithful are taught of God and have great peace, and hence with them it is a time of joy and singing. Now the anointed see that Jehovah has come to his sanctuary in the representative capacity of his beloved Son, and their joy knows no bounds. Jehovah is in his holy temple, and such is a cause of rejoicing to all who love his appearing. (Hab. 2:20; 2 Tim. 4:8) This is "the glorious appearing of the great God and our Saviour Jesus Christ". (Titus 2:13) This means to the faithful that they are free and that they will serve God according to his will and not according to the will of any creature. Therefore they rejoice in the Lord and dwell in comfort and in safety in his temple.

12 That "day of the Lord" is from and after the beginning of the kingdom, and for the remnant it dates particularly from 1918. For the further consolation of his faithful people Jehovah through Zechariah says: "And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me unto thee." (Zech. 2:11) The organization of the nations of the earth that now rule will be destroyed and will never be joined unto the Lord. The "many nations" here mentioned means the people of the many nationalities which shall accept the message of the truth and take their stand on the side of God and his kingdom; and this is exactly what many are now doing, and which class of people were pictured by Jonadab joining Jehu and entering into his chariot. Those that "shall be joined to the Lord in that day" must also include the "great multitude", which comes from all nations. (Rev. 7:9) All who come into God's organization must be included in this prophecy. (Num. 18:2, 4; Gen. 29:34) All such become the people of God because they take Jehovah's side in the controversy. A distinction is made between such and those whom God takes out as "a people for his name", and it is these latter ones that the prophecy mentions as "the sanctuary" of Jehovah. The remnant now know that Jehovah has sent his Messenger to the temple and that he has made known to the faithful the meaning of the prophecy. That means, then, that the remnant must not be idle, but that they must do with their might the work that has been assigned to them. "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." (Zeph. 3:16, 17) The remnant cannot fulfil God's commands by indulging in what is called "character development". They must do much more than that. The remnant are marching to the battlefield, and they must be diligent while on the way, giving heed to every command-